

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

VOL. XVI.

Chicago, December 26, 1883.

No. 17.

TREE-SURPRISE.

There's a rapture in the air,
Thrilling all the branches bare
With the musical vibrations of an unheard tune;
Silent trees in winter trance
Feel a something in them dance,
Then a leaf and bud commotion, and the world is
June.

There's a trouble in the air,
And a fog of white despair;
Stiff and black the trees are standing,—are they dead,
all dead?
In an hour I lift my eyes,
And behold a tree-surprise,—
Every twig is flashing crystal from the white gloom
bred.

Unheard music in the air,
Is it rapture, or despair,
In my tree of life the Hands will play for this day's
tune?—
But why ask it, or why care,
With the gloom-born beauty there,
And the Hands to play December the very Hands of
June?

December 18th.

W. C. G.

"OLD year, you must not die;
You came to us so readily,
You lived with us so steadily,
Old year, you shall not die."

THIS thought of F. W. Robertson is a good one to begin the year with: "The universe is the express image and direct counterpart of the souls that dwell in it. Be noble-minded, and all nature replies, 'I am divine—the child of God. Be thou, too, his child, and noble. Be mean, and all Nature dwindles into a contemptible smallness.'"

RUSSELL N. BELLOWES has brought out a volume of the later sermons of his father, Rev. Dr. Henry W. Bellows. It contains twenty-four sermons, preached from 1865 to the time of his death. We have not yet seen the volume, but welcome it on behalf of the thousands who were thrilled and ennobled by that great man's high eloquence and spiritual power.

AMONG the many attractive announcements for children and young people this Christmas season, no house stands ahead of the enterprising publishers of *Wide Awake*. D. Lothrop & Co. publish four periodicals, *Wide Awake*, *The Pansy*, *Our Little Men* and

Women, and *Babyland*, the last of which is to be read to the little folks by their mammas; the others are carefully calculated for the meridians of six, nine and thirteen years, and it is safe to say, no better children's papers are published in this country.

OLIVER DITSON & Co., Boston, have issued a volume of "War Songs" dedicated to the G. A. R. The house has also just published "Fresh Flowers" and "Gems for Little Singers"—two books for primary schools, the kindergarten and the nursery. F. Church & Co., of Cincinnati and New York, are busily at work getting Mr. Wendte's new Sunday-school book through the press and expect to have it ready by the 15th of February;—all of which we hope augurs well for the patriotism, tenderness and devoutness of the men and women that are to be.

WE have only time in this issue to bid welcome to the new Parker volume just published by the A. U. A., containing an introduction by James Freeman Clarke, and nineteen picked discourses. It is an elegant piece of book making; clear type and good paper. We thank the association for at last recognizing the place of this master spirit among his fellow Unitarians. We hope that it is in time for some Christmas uses, but it is to have a place in our needs and strengths all the year round. It is to be sold at the exceedingly low price of \$1.00 and can be ordered from the Unitarian headquarters, east or west.

WHILE the Christmas spirit is upon us, will not some of our contributors have a thought for the Christmas of 1886, catch the inspiration this year that will give to us next year the little drama or operetta filled with easy, available music that will give both grace and gaiety to our church merry-makings. To our mind, Mr. Blake has left but little to be desired in the way of recognizing the thought and religious side of Christmas on Sunday in his Christmas service of the "Unity Festivals". But we share strongly the feeling of a correspondent who says: "What we next need is a 19th century miracle play for our children. It will do much good. I am impatient to have it done".

IN Dr. Hedge's "Life and Character of Augustine", he says: "The real import of the man, stripped of all accidents, lies in his conversion. A conversion more satisfactory and complete, with such antecedents, on such a level of intellectual life, the annals of religion do not record. Here is a man who was dead and lived again; who past the bloom and pliancy of life, but still in the heat of its passions and fiercest carnal demands, having lived thirty years to the

flesh, a selfish voluptuary,—on a day, in a hour, turned right about in the path he was treading; and ever after, with his back to the world and his face toward God, for forty long years, made every day of his life the round of a ladder by which he climbed into glory." Such conversions the Unitarians find ample need of and abundant room for in their philosophy, and we would be glad to note more of them.

SOMEBODY, about a month ago, fortunately pressed the question, "What is the Unitarian creed?" so forcibly upon our brother, W. E. Copeland, of Nebraska, that he was led to answer it in a sermon, and the sermon is published by Unity Church of Omaha, and it makes one more good tool for the post-office mission work. Brother Copeland thinks that all Unitarians are agreed on this: "We believe in personal righteousness as the one essential thing in religion." We hope he is right. This creed is founded on the words and life of Jesus and other great religious guides, on history, experience, and science. With him we are inclined to say our UNITY, like his "Unity Church", stands or falls by this assertion. "The man or woman personally righteous is in heaven now, and further, this righteousness is the result neither of belief, ceremony, or experience. It is the result of love for man and for the law which governs man and the universe."

CARL MUELLER'S "Holy Night" has made its appearance in our art stores in time to lend its grace to the Christmas season. The strength, tenderness and humanity in all the faces is most encouraging to see. It warrants the hopes that sometimes the old masters will find their equals in the interpretation of the Christian story. But it is harder to be reconciled to a miraculous light in a picture now than in the days of Coreggio, however well the light may be handled artistically, and we can but wish that this artist had allowed his rustic stable scene to rest in the gloom of the early morning, leaving God's own light to reach it on the earlier rays of the rising sun that would just touch the distant horizon. The babe would have been none the less the Christ-child, and he would have appealed more strongly to the mother-heart of the world. Nature has marvel, glory, halo, divinity enough to transfigure every birth scene. Who art thou, O artist, that thou shouldst try to improve the work of the Master-Artist by your feeble miracle-glory?

WE print this week contributions from Brothers Hunting and Elliott as samples of a large amount of matter which from time to time reaches our desk, which for reasons often stated we are compelled to exclude from our crowded pages. We have no time or space for extended theological discussions. We cannot much regret this, since newspaper contributions of this kind are necessarily inadequate expressions of the writers' own minds, and how much more must they be of the minds of their opponents. The finer shadings, the reverent modifications and the careful qualifications which true philosophy and piety

require are impossible under such circumstances. These can be secured only by the slow evolutions of life. The true theology must be put into deeds. Friends, let the Christianity, the ethics, and the religion which we profess to believe in be exemplified in our lives and we shall have less need to vindicate them in print. The true differences and the real shadings are best understood when embodied. "Go, put your creed into your deed!"

ONE of our faithful fellow workers and frequent contributors sends us the following item and asks us to name the ministers who within the past five years have "renounced orthodoxy". We have not kept tally of the heretics, as we think our scent is rather inadequate to detect heresy in its finer shades, but such a list would be instructive. Perhaps some of our contributors will send us a trial list of the evolved clergyman, which we will publish, asking our other readers to correct and enlarge. "Rev. S. A. Whitcomb, of Rochester, N. Y., has recently renounced the Presbyterian faith and joined the Universalists. Among the dogmas which most staggered him were the trinity, total depravity, vicarious atonement, and eternal punishment. If these dogmas were really and heartily believed, and faithfully preached by orthodox ministers, there would be an alarming thinning out of their folds. Very few except the older church members, who had in early life been thoroughly indoctrinated, would be contented to stay in the churches to be fed on these dry husks of a frost-bitten theology."

AT its last meeting the American Unitarian Association voted unanimously and heartily to make our associate, Rev. C. W. Wendte, Secretary of the Association for the Pacific coast, at a salary of \$3,000. We understand that Mr. Wendte will start for his important mission about the 15th of February. No more important step than this has been taken by the A. U. A. for a long time, and if Mr. Wendte's strength enables him to persist in his mission for five years we feel confident that he will show most encouraging results. Long acquaintance with the field, a contagious enthusiasm, combined with many other popular gifts, peculiarly fit him for this work. May he stay until the Secretary of the A. U. A. for the Pacific slope transforms himself into the Secretary of the Pacific Unitarian Conference, and instead of being a foreign missionary from Boston, becomes the right arm of a home organization, the representative of the soil, sustained by indigenous money and by the faith and enthusiasm which the great empire beyond the Rocky mountains ought to yield! Success to the Pacific mission! We may expect to hear almost any day of a Unitarian head-quarters in San Francisco, with its publishing interests, tract-making activities, and still another paper just adapted to the California latitude,—all called into being by our yoke-fellow, "C. W. W.", an original member of the "UNITY team".

A CORRESPONDENT writes concerning the amicable policy of UNITY, which prompts us to exclude theological disputations largely from our columns: "Has

your policy been faithful to the real principle at stake? In your great desire to be fair to others you have been unfair to yourself and your own convictions. You have tried to stand up so straight that you have leaned backwards. You should have no unity with the spirit of bigotry. The radical who occupies a compelling attitude, a you-must-sign-this-statement position, is non-Unitarian; while on the other hand intensely conservative views in theology are thoroughly Unitarian when held by those who believe profoundly in the open attitude and the fellowship of the spirit as opposed to the fellowship of the letter. You are entirely wrong in supposing that no permanent harm can come from the sincere. All history proves the contrary. It is the conscientious and self-sacrificing men of mistaken judgment who in all ages have done the world most mischief." We bend our back to receive the stripes and for the comfort of our correspondent will say that there is plenty of fight left in us yet, and when a real issue presents itself we shall be found somewhere near our flag. We seek to stand with whatever of freedom, fellowship or character there is to be found in religion "whether on heathen or on Christian ground". After all of these commodities are found, the quantity is none too large. Is it?

FELIX ADLER'S "ethical culture" criticism of Unitarianism, alluded to in our paper of Dec. 12, was called out by John Chadwick's "unitarian" criticism of the Ethical Culture Society. The two men have exchanged pulpits, we believe, in the usual way before now, but they have also invented a new method of exchange all their own, which does credit to their chivalry. Chadwick preached his sermon to his own people and sent it in manuscript to Adler; Adler replied to it to *his* people; that made Chadwick print his, "in order that any one who cares to know precisely what I said, and all of it", may know. Adler, at Chicago, repeats his reply, and sends Chadwick a stenographic report, which the latter—detained one Sunday from his place—gets a friend to read to his congregation. If Dr. Adler has taken equal pains that Mr. Chadwick's printed word shall reach his ethical congregation, good all round! If time must be spent in criticism, as doubtless some must be, good to have it frank, free and fair; and good again, to have it reach the persons criticised instead of merely doubles of the critic.

G.

REV. J. H. ALLEN has written a very readable as well as able article upon our Chinese question for the current number of the *Unitarian Review*. The article is written from the Pacific Coast standpoint, confessedly for the purpose of making that standpoint seem a little more reasonable to the people on this side of the continent; but it is to be observed also that Mr. Allen has reached Pacific Coast conclusions upon the general question himself. It is very curious that this question should be so easily settled as a simple matter of humanitarian ethics or political economy by almost every one who has always lived within one thousand miles of Boston, and at the same time should be so difficult and so great a problem

to every one who has spent even a few weeks upon the Pacific Coast. Almost without exception those who go to California or Oregon studying these problems there, come back converted wholly or in part to the Pacific Coast view. On this account we commend heartily Mr. Allen's clear and suggestive statement of the question. He regards the Chinese element, even if it should grow to millions, as destined to be always an alien people, and on this account, chiefly, believes the policy that keeps Chinese emigration steadily and rigidly in check to be wise and right. "When we look at the real facts of the case, it is nonsense to talk as some do as if it were a sort of duty to do something by such palliative as we can offer, to relieve the swarming miseries of Asia. It is little enough, and problematical at that, which we can do to lighten the pressure of population and want in Europe. We must meet the question of immigration as an American question. What we have in our keeping is the present and future welfare of our own country, not to be sponsors of a universal Providence."

U.

MR. EDWIN D. MEAD writes us with reference to the Old South work in Boston: "I am very glad to note your generous recognition of the work that is being done at the Old South Meeting-House to promote a deeper interest in history and politics. We shall certainly be glad to send our little Leaflets to any clubs that may be thinking of undertaking historical work; and I hope that by and by we may be able to supply some useful guides and outlines for various definite courses of study. I should be glad to see young people's societies and old people's societies, in the churches and out of the churches, devoted to the study of such interesting subjects as the American Revolution, the Civil War, Puritanism, the Colonies, the Constitutional Convention, George Washington, the Early Presidents, the Heroes of the Anti-slavery Conflict, etc., as well as the great political and economical questions of the present. With reference to the Old South work, you give me, personally, too much credit. The work, like so much other good work in the same direction undertaken before my connection with this, is entirely sustained by Mrs. Hemenway, and not only sustained but watched with a warm and faithful personal interest that is very rare. I am the 'plotting brain of the good work' simply by way of advice and executive service, and by way of very energetic hoping that the work may grow to more and more, and be taken up in other cities—Chicago, for instance."

GREETING, even if belated, from our western circles to Dr. Hedge rounding his eightieth year! Us also hath he helped, as well as those eastern brothers and sisters who have just been praising him with a closer voice. Two of his books, if not three and four, are on most of our ministers' book-shelves out here, where book-cases are not large, and their thought has tinged the sermons. In greeting him we greet Emerson young, Theodore Parker young, Margaret Fuller young, the whole Transcendental Club when it was a flowering-rod making New Eng-

land beautiful! In that Renaissance epoch of our American century, whose intellectual expression was "Transcendentalism", whose moral expression was "Abolitionism", Dr. Hedge was among the intellectual chiefs. Not a man to blow the bugles for us, but a man to broaden thought-ranges, and to show the essential meaning of a truth by which the passing and the coming statement are united: had he been in the English Church, a Stanley in his influence; born among us he has been not a Stanley but—Dr. Hedge! to whom now honor and thanks go out. —A friend writes us:—"Dr. Hedge's Birth-Day was, I imagine, very pleasant to the soul. The dinner was very happy. Holmes presided with infinite humor, tact and grace. His poem took its cue from the Mercury (John da Bologna's) which was given him and stood before him on the table. Cranch's poem was good; so was Chadwick's sonnet. The ministers (I do not know who or how many) also sent him a memorial earlier in the day,—French's bust of Emerson,—a happy inspiration to choose that. Hedge's speech at the dinner was a mnemonic *tour de force*, and was a delightful modern *De Senectute*." G.

UNITARIAN ORGANIZATION.—VI.

"Will then some one undertake to give us Othello by dogmatic article; or, if not, will it be more easy to give us the tragedy of Jesus?"—*Bushnell*.

"If Livy and Dionysius and Polybius and Tacitus are so candidly and liberally treated that we do not stretch them upon the rack for a syllable, why should not Matthew and Mark and Luke and John be treated as well?"—*Lessing*.

"There are not two hundred men in London who believe in the Bible."—*Macaulay to the Wilberforces*.

"The subscription to scripture is the most astonishing idea I ever heard, and will amount to just nothing at all. * * The Bible is a vast collection of different treatises, * * a collection of an infinite variety of cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, ethics, carried through different books by different authors, at different times, for different ends and purposes.—*Edmund Burke*.

Lessing makes it a characteristic of the Socinians, distinguishing them from the masses of Christendom, that they identified their religion with the Bible. The early Unitarians in this country took up this truly protestant position and used it effectively against the party of the creeds. "*To the law and to the testimony*", was the challenge. What was not in the Scriptures was not authorized in the confessions, as a test of discipleship or a condition of salvation. The doctrine of the Trinity was not in the Bible; total depravity was not in the Bible; other prevalent speculations were not in the Bible. So they taxed the ingenuity of their opponents to defend their creeds.

"The Bible (said Dr. Walker) is the only record, and a faithful, true and infallible record of the essential facts and doctrines of revelation." Again: "Unitarians are for the Bible and the Bible only—the Bible as it came from the hands of 'holy men of God, who wrote it as they were moved by the Holy Ghost'."

Unitarians sharply scrutinized the covenants to find "human language", and to lift themselves above

this infirmity they expunged from the inherited confessions the obnoxious phrases, or affirmed that their bond of union was the Bible. The first Unitarian church in St. Louis declared in its original constitution that belief in the Bible should be its only and perpetual test of membership. This is about the point at which liberal orthodoxy has now arrived. It means to this movement what it meant to Unitarianism a half century ago, viz.: a vagueness of statement which permits of a larger liberty; a revolt against existing terms of faith.

Before me lie two "declarations" from churches widely separated by name and place and traditions. The first article of one is: *The Holy Bible our rule of faith and practice*. Of the other: *Our creed, the Bible; which each must interpret for himself*.

We know to what extent this "pure Socinianism" took possession or rather became the basis of the *Campbellite* churches and the *Christian connection*. We know also how little it saved them from sectarianism, or from doctrinal speculation and preaching. They remind us of that party in the Corinthian church which, while others called themselves after the name of Apollos or Cephas or Paul, was not less schismatic in calling itself after the name of Christ. Frederic Denison Maurice wrote indeed that "those who said 'we are of Christ' were the worst canters and dividers of all!"

But to say that we believe in the Bible means nothing—because it may mean anything. For the Bible has come to signify Hebrew literature. Unitarians soon outgrew this stage of development as any rational church must. It was but a moment of transition. For the uses of a religious union men might as well say they believe in Shakespeare, in the dictionary, in nature, or in any universal or many-sided existence. The Hopkinsians and other Calvinists were wholly right when they said that the mere use of "scripture language" was insufficient to determine belief. They were vexed with the ambiguity under which so many took refuge. They declared in defense of creeds, that the only way to find out whether men had the saving faith was to ask them to state their convictions in language *different* from the Bible. Scripture language was oriental, metaphorical, and hence its meaning was liable to be misconceived or "handled deceitfully" and souls imperiled. And they had found nothing so good to fasten a man down to a definite line of thought as the Westminster confession. Then they thought they had him. That was their idea of the whole Bible distilled into clear, convenient and portable propositions.

The Unitarians soon grew tired of the "scripture language" policy of advocating their cause. This was inevitable under the growing knowledge of what the scriptures really were. They saw that creeds could be constructed out of Biblical phraseology alone more horrible, if possible, and socially and politically more dangerous than those from which they had escaped. For a time they quite resolutely used many of the phrases still regarded as most characteristic of the evangelical doctrines. Some, until quite recent times, gave the old Bible forms of invocation, benediction and baptism. But they fell into infrequency.

Dr. Dewey, forty years ago, while still claiming to

believe "according to our honest understanding of their claim upon our faith, *all things that are written in the Holy Scriptures*", gave up many old words and phrases for the sake of truth and clearness. "When we found, for instance, that the phrase 'Father, Son and Holy Ghost,' and that the words *atonement, regeneration, election*, with some others, were appropriated by the popular creeds, and stood in prevailing usage for orthodox doctrines, we hesitated about the free use of them." "Finding that, whenever we used these terms, we were charged, as even our great Master himself was, with 'deceiving the people', and not anxious to dispute about words, we gave up the familiar use of a portion of the Scriptural phraseology." Other words which he puts in the same class are, *justification, propitiation, sacrifice, the natural man, the new birth, conversion, the spirit of God, the righteousness of Christ*. He sees a truth in them; but to the people it is truth saturated with superstition; or it lacks that definiteness and reality which is essential to the language of the religious instructor.

Elsewhere he criticises the use of another class of phrases very common in religious ministrations; showing how little any language foreign to the daily life met his thought of what should be the speech of rational belief. These phrases are, *being anxious—being under concern—being struck down with conviction—having a view of Christ—obtaining a hope—meeting with a change—having an interest in Christ—receiving comfort—rejoicing: calling religion, grace—godliness—a compassion for sinners—love of brethren—love of souls*. The terms *converts—church-members—professors—professing Christians—and the pious*, are all for one reason or another objectionable.

"I object to the free use of these peculiar and technical phrases as helping to give a character of *indistinctness to religion*. * * We do not know what they mean; nor do those who use them know." "We object to the frequency of such expressions because they make it too easy for a man to appear religious. * * The day has come, we believe, to have more of reality and to rely less on show." "But the greatest evil of all in having to so great an extent a peculiar dialect in religion is, *that it tends to make religion itself a peculiar thing*,—to shut it up and prevent its diffusion through the mass of society, to keep it aloof from the ordinary feelings and interests of man."

"The second Reformation which is now demanded is to carry religion into the midst of life. * * Is the heart ever to be communed with as it ought to be through the medium of *technical language*? * * No; so far from this, that all the most powerful eloquence, not of the bar and of the senate only, but of the pulpit, too, has always kept entirely clear of all technical language! It has found its words of power in the common, habitual, daily speech of men."

These sentiments of Dr. Dewey have great significance and a wide application in connection with all work done to promote sincere living and rational belief. They are in full accord with Channing's often expressed views, that a reasoned religion is the only one suited to help men feel as they ought and see what is true.

How is it, we often ask, that men stake so much on mere phrases, which the masses of the people have

ceased to use, or with utterly variant meanings? How is it that men carry so lightly the most dreadful doctrines, wrapped up in formulas repeated from childhood? Often because they have been so repeated—thoughtlessly, with attention to the sound rather than to the sense. They are mechanical signs, not rational propositions. Says Herbert Spencer, "Refrain from rendering your terms into ideas, and you may reach any conclusion whatever. That the whole is equal to its part, is a proposition that may be quite comfortably entertained, so long as neither wholes nor parts are imagined." And this is the common policy with those who conceive of reason and religion as distinct spheres; who allow no contact of science with faith; who do as Tyndall said of Faraday: he locked his laboratory when he went to his oratory, and he locked his oratory when he went to his laboratory.

J. C. L.

Contributed Articles.

TO THE NEW YEAR.

The Old Year, dying, to the New Year cried,
Of thy approach I hail the rosy gleam;
It fans anew the hope that might have died,
Save that thy coming was so surely seen.

Now follow I the way of other years,
Leaving to thee my harvest, how'er small;
I follow gladly, banishing all fears,
For thou wilt take the burden I let fall.

Wilt take and bear it on with patience rare,
Hoping each day its needed help will bring,
And aid in showing forth with loving care
The deeper truths that only poets sing.

In thee a larger faith I now behold,
As nearer shines thy lovely new-born face;
A beauty such as sages had of old,
When they with knowledge true would heal the race.

And greater faith to thee rightly belongs,
Thou treasurer of all that e'er has been;
I trust that when thy race is run, of wrongs
There will be few, and smaller place for sin.

Still, knowing One much greater far than we
Guides even us the varying centuries through,
We too must trust, and faint not tho' we see
Not yet the Power so old and ever new.

E. H. H.

DENVER, COLORADO.

MUST A UNITARIAN BE A "CHRISTIAN"?

Owing to an "Open Letter" recently mailed "to all Unitarian ministers" and to a prospectus of a new magazine about to be published, which says that Unitarianism "has always stood for distinctly avowed Christianity", we are led to inquire if those who think that in all fairness in the face of an analysis of Christianity, in its history, in its theology, in its morality and doctrines as represented in the New

Testament the name Christian belongs distinctly to the scheme called Orthodox; if those who believe they have a newer and higher light of a Universal religion, of which Christianity is only a part and one manifestation, are to be put on trial for heresy or to be read out of the denomination.

We do not believe in any policy of silence on this subject. Neither do we think it needful or desirable to raise a theological quarrel in regard to it,—but it seems to us a pleasant question for discussion and somewhat important to decide. To our philosophy it appears that Unitarianism is not distinctly Christian, and however much policy would dictate that we should claim the name, we believe we should not yield to any idea of policy but be honest with ourselves. If the accrediting of many true and beautiful things to the New Testament and the belief in such things makes a Christian, why, on the same principle, are we not Buddhists, Mohammedans and Confucians? There is no Unitarian who will not concede the true and beautiful to much in these systems. We recently heard a minister of that denomination which some years ago excommunicated Mr. Connor for heresy, say in his own pulpit that it was “more to be a man than a Christian”, and we have been led to believe that Unitarianism stood for that religion of Manhood, which while casting out much that is false in Christianity embraces all that is good and true in it, and then finding it quite inadequate to meet the life problems that are in our midst demanding answer, looks beyond. We have believed that Unitarianism stood for that religion which, constantly expanding with increasing knowledge and broadening enlightenment, finds that it has attained to somewhat more than Christianity. Can one with such a conceit as that be a Unitarian?

JACKSON, Mich., Dec. 14, 1885.

C. F. ELLIOTT.

DISCIPLESHIP.

“In what true and worthy sense can a modern Unitarian minister accept Jesus as his master, his leader and his guide?” I find this question in “U’s” contribution in UNITY of 10th December. May I put in a short answer. 1. Jesus is presented to the Unitarians as the representative of one sphere of life, the religious including the ethical course, hence is not to be considered in any other, but this includes so much that it is really a sphere. 2. The ethical consciousness (if I may use a word I do not like for the want of a better one) was evolved in the Jewish mind, especially as represented in Jesus as the successor of Moses and Isaiah, in advance of the purely intellectual, and that is the general rule in the evolution of the mental life of mankind, hence the antiquity of the “Ten Words” referred to Moses. 3. It was just as possible, to say the least, for Jesus to attain to perfect moral rectitude, in *desire* and *will*, in his age, as it is for any man in this age. It is certainly possible now, and there is credence to the sketch of the life of Jesus that he did attain that ethical standard. If that was so, then we have an example of perfect rectitude which we can present to the youth of our churches,—

of the world. I will not say that Jesus had the opportunity to put his desire and will into perfect actions in all moral relations, for instance the home relation, but that does not detract from his moral rectitude. Now let us see what we mean. *First*, take truthfulness. This is truth in the heart, and more, ethically speaking, than the intellectual grasping of a truth. Can any one point out any evidence of untruthfulness in the reported life of Jesus? In this sense he is *the truth* for me. *Secondly*, take him as representing the way that truthfulness should lead him to act, what do we find? Take the case when the Pharisees thought they would trip him on the subject of paying “tribute to Cæsar”, and mark his reply. There is no evasion, but keen mental perception, even worldly wisdom, but is he not loyal to God, that is, to truth, to right? “Render to Cæsar what is Cæsar’s, and to God what is his.” *Perfect* truthfulness is vindicated by perfect loyalty. Can we find a point in his life when he was not loyal to conviction? If the Fourth Gospel is not as good a history as the First, in that we see the “Heart” of Jesus in that sublime consciousness that he was taught by God. This means to us that he found in his interior life a source of moral inspiration sufficient to guide him in every emergency and resolve all doubts, and this intuitional power was quick in action, because he kept himself pure and simple in his desires. So then he is the *Way* for us, because in him was realized the law of moral rectitude by complete obedience to his moral insight, his “heavenly vision”. I have nothing to say of the *absolute* in ethics. I know only what is *relative* and *conditioned* in moral activities. Jesus is the *Way* to the Highest: by prayer, by self-denial, by a loyalty that led him to the cross. *Thirdly*, as the result of his truthfulness and his obedience he revealed the spiritual elements of a life tender, humble, strong, firm, noble, brave, heroic. His actions reveal these qualities of his life as I read the history. *He is the Life*. From a state of temptation and comparative weakness he rose to that moral sublimity where the crown of Cæsar would not tempt him. I do not think his triumphant entrance into Jerusalem meant his desire for kingship. Others may have meant it for him, but that act must be interpreted from his *permanent* moral consciousness.

Now, I rejoice in the word *Christian*. It means to me the teaching of Jesus, but more than that. To liberal scholars there is and will be an uncertainty about some of his teachings, but there is no uncertainty in that spiritual face or countenance in which Paul saw the image of divine goodness, and when we steadfastly look into that face we are changed into the same image “from glory to glory”. As there can be no divine life but in human life, I am glad to have this revelation of the interior life of Jesus in so many significant hints, in the gospels, and it is a good thing for the Christian religion that our brother, Wm. C. Gannett, sees so much more in Jesus than he finds in “Christianity”. Let us remember what the spirit was which christened Jesus, and christening made him a Christian, and I accept him as my leader in the line of spiritual life and ethical desire.

S. S. HUNTING.

DES MOINES, I. WA.

"DU BIST WIE EINE BLUME."

Heine.

Thou art to me like a blossom,
So lovely, bright and pure;
As I look on thy face, within me
Rise sorrows I cannot cure.

I would that in benediction
I might lay my hands on thy brow,
Praying that God may keep thee
Pure, bright and fair as now.

CHARLES J. STAPLES.

MYSTICISM.

Edwin Arnold, in writing of "Death—and afterwards", has not, I think, taken sufficient care to discriminate between what is superstitiously possible and what is rationally possible. While it is true that men who take a negative position in reference to immortality have no warrant that is unquestionable, it is likewise true that there are certain facts of science so established as to be beyond the cavil of an active imagination. If *anything* is possible, then the earth is subject to a rule that may land it in confusion at any time. And this is actually a doctrine of chance. Of course we know nothing of ultimate causes. There is a point beyond which the vision does not penetrate. But up to that bound irrefragable proofs attend the searches of discoverers. A man would be a fool to deny immortality, but not necessarily a fool to say that if the future life came it would probably be under such or such conditions. Mr. Arnold intimates a "might-have-been" that would include every absurdity that any theology or fable transmitted from former ages. Perhaps too much handling of Buddhist mysticism is responsible for this state of mind. The sanity of such a question rests in a wise balancing of facts and probabilities, rather than in a childish repose upon the dictum that "it is likely enough—for who knows better?" Few men will rest satisfied with such a return for their pain of thinking and waiting. That is a safety that is not safe at all. A sublime faith in immortality deserves a sublimely reasonable outpouring from the man who fathers it. We do indeed know nothing; but we should know less if Mr. Arnold's easy satisfaction possessed us all. His own noble work on the Indian literature contradicts any theoretic carelessness in belief. The way to that measure of truth of which man is capable is through a two-fold passage of reason and emotion. Emotion alone, tinctured with an absolute ingredient of "possibility" in every difficult case of thought, neutralizes the noblest faculties of the race.

H. L. T.

INSTEAD.

Instead of being *narrow-minded*, be *large-hearted*.
Instead of being *double-faced*, be *single-minded*.
Instead of loving thyself (exclusively), love others,
(if but a little).

Instead of picking flaws at your *neighbor's* deeds, see to it that your *own* be without a flaw.

Instead of *telling* people what you believe, *show* them what you can *do*, which, by the way, will also *show* them what you believe.

Instead of condemning your neighbor, because he does not *believe* as you do, praise him rather because he does not *live* as you do.

Instead of *praying* your "beads" too often, you will do better to be *paying* your *debts*—often enough. Pray slowly, but pay quickly.

Instead of trying to preach unsuccessfully to others, try to be a successful preacher to—yourself. Better an attentive audience of *one*, than an inattentive one of one thousand. Better an unselfish deed, than a selfish creed.

Instead of shunning your *African* brother, because of the darkness of his face, you may find him very attractive by reflecting that his face is, no less than yours, the—"image of God"! Hate no man because of his dark color, honor no man because of his bright—dollar.

Instead of looking with a *longing* eye at the wealth of your fortunate brother, consuming the very marrow of your bones in envy and passion, look with a *loving* eye at the *poverty* of your unfortunate brother, and make his burdens easier by your aid and *compassion*.

Instead of *promising* to do many things *to-morrow*, do *something* to-day, *now*.

Instead of having strife with your wife, embittering her life, live in peace and harmony, beautifying your own.

Instead of discovering that your "life's companion" is growing less and less the *ideal*—"angel" you courted, rather discern how she daily becomes more and more the *ideal*—WOMAN than was the *girl* with whom you *flirted* before your marriage.

Instead of wasting words of praise and flattery in your neighbor's *presence*, spare your words of calumny and fault finding in his *absence*.

RUDOLPH WEYLER.

CAMBRIDGE, Massachusetts.

The Study Table.

THE EDITOR'S BOOK RACK.

The H. B. Nims & Co. publishing house at Troy, N. Y., have put out some dainty holiday conceits. "The Birth and Triumph of Cupid" ¹ contains some dozen verses by "J. W. C.", uniquely printed, illustrative of a dozen artistic fancies in which the mythological Cupid appears quaintly in cosmic mists. Austin Dobson has exemplified the rolling year ² with twelve monthly calendars printed in neutral tints and artistic suggestions. And lastly a flaming Schiller calendar ³ with its mystic block of sealed wisdom.

- 1 Birth and Triumph of Cupid, with verses by J. W. C. H. B. Nims & Co., Troy, N. Y. \$1.50.
- 2 A Calendar for the Year, with verses by Austin Dobson. 18-6. H. B. Nims & Co., Troy, N. Y. \$1.25.
- 3 The Schiller Calendar, with selections for every day in the year. H. B. Nims & Co., Troy, N. Y. \$1.00.

Roberts Bros. have issued in a pretty, simple volume, Mrs. Ewing's three remarkable stories "Jackanapes", "Daddy Darwin's Dovecote", and "The Story of a Short Life". These represent the gospel of tenderness, which is also the gospel of heroism, in a remarkable degree, and will well repay the dollar that the volume costs. The Houghton-Mifflin house give us Hawthorne's "Wonder Book for Girls and Boys" in numbers seventeen and eighteen of their Riverside series. Much joy as well as culture will the child find in these fifteen cent packets.

Mrs. Marion V. Dudley has gathered twenty-seven of her poems into a most artistic sheaf and dedicated them in fitting words to Matilda Goddard. The publishing is done by Thos. S. Gray, 104 Wisconsin st., Milwaukee. The lines are suffused with subtle thought, delicate fancies that accord with the best progressive religious impulses of the day. It is another evidence that science and rationalism have in them song-making power.

PROFESSOR AGASSIZ.

Louis Agassiz: His Life and Correspondence. Edited by Elizabeth Cary Agassiz. Boston: Houghton, Mifflin & Co. Two vols. pp. 794. Price, \$4.00.

In these volumes Mrs. Agassiz allows the life of her husband to be told mostly by his own letters and those of his friends. But she prefaces and connects them by sufficient narrative, and makes the biography very interesting and quite full,—from the birth in Switzerland to the burial in Mt. Auburn, and the boulder brought from the Swiss glacier and left without a hammer's touch as his fitting monument. We see him as a student, with his mother fearing he will neglect his medical studies for natural history and so pass for a "fickle young fellow", and his father rebuking his eagerness to wander and "break the ice of the two poles to find the hairs of a mammoth";—while he, at the age of twenty, is already editing Spix's work on Brazilian fishes, and thinking that his parents would not be so proud of his "prescription at the apothecary's" as to see that "the largest and finest book in papa's library is one written by his Louis". We follow him through his various studies in fishes and glaciers and kindred subjects, and through his travels and professorships and books in Europe and America, to his work on his loved museum at Cambridge, which he modestly insisted should not be called after his name. With the more solid scientific matter is mixed many an incident of popular interest;—from his curious dream illustrating unconscious cerebration to his experience in travel;—from his descent of 125 feet into a glacial well and so unexpectedly into the water, to his trouble with our language, when his "sole preparation" for those Lowell lectures "consisted in shutting himself up for hours, and marshalling his vocabulary,

passing in review all the English words he could recall". The book is enriched by many letters from other famous men. The aged Humboldt cannot accept his glacial theory and wants "no more ice" from him; but writes with a touching tenderness, speaks of his approaching death as becoming a "fossil in my turn", and says, "I am petrifying only at the extremities,—the heart is still warm." Darwin adopts the theory as early as 1842, and thereby, as Dr. Buckland writes, "has raised the glacial theory 50 per cent". Perhaps the most interesting letter is from Emerson, denying the story that he had in a lecture opposed Agassiz's museum,—and saying, "I do not know that I ever attempted before an explanation of any speech." Emerson criticises college courses, "the same indiscriminate imposing of mathematics on all students during two years,—ear or no ear, you shall all learn music", and fears that too much may be made of natural history also. But for both Agassiz and his museum, "I daily thank Heaven! May you both increase and multiply for ages!" Sumner writes, in 1865, how he would like to travel with Agassiz, and "see nature in her most splendid robes; but I must stay at home and help keep the peace". Longfellow writes from Rome how much Englishmen think of him; how Murchison said, "I have known a great many men that I liked, but I love Agassiz"; and how Darwin thought the American Cambridge was richer in men than both the English universities, and said: "Why, there is Agassiz,—he counts for three." So honored and so deserving of honor was our professor. He probably erred in opposing the theory of evolution; and, as his wife says, "his views are now in the descending scale." But his great contributions to science in other fields will ever be remembered. And the modest, upright, true and warm-hearted man, behind the scientist, deserves the excellent memorial furnished in this book.

H. M. S.

THE aims of *The Day Star* are so in accord with the aims of UNITY that we gladly make room for the declaration of purpose set forth by our interesting exchange. "*The Day Star* is published in the interests of truth and humanity. Its object is to present the best thought of the day. Truth never changes. Our views of it may; and we hold ourselves in readiness to modify previous ideas if need be. We are by nature inherently free, and reserve the right to do our own thinking. Not being in bondage to any sect, creed, or man, we shall speak our constant, honest convictions boldly. Being persuaded of the universal Fatherhood of God, we recognize the brotherhood of man, and our life's aim is to elevate humanity and assist others to help themselves." Published every Thursday, from 335 Fourth avenue, New York City.

"MYRTILLA MINER, A MEMOIR".—This is a well written memoir of a noble woman, whose life-work was the establishment of a school for colored girls in Washington, D. C., the prophetic courage of whose labors was spoken of in Mrs. Dall's interesting letter in a recent issue. It is published by Houghton, Mifflin & Co., at \$1.50.

4 Jackanapes, Daddy Darwin, A Short Life, by Mrs. Ewing. Robert Bros., Boston. 130 pp. \$1.00.

5 Hawthorne's Wonder Book for Girls and Boys. Houghton, Mifflin & Co., Boston. Riverside Series, Nos. 17 and 18. Paper, 2 vols., each 15 cents.

6 Verses by Marion V. Dudley. Thos. S. Gray, 104 Wisconsin st. Milwaukee. Paper.

The Home.

STORY FOR A CHILD.

Away, away in Bethlehem
 In ages that are gone,
 Within a manger bleak and bare
 A helpless child was born.
 Jesus the little babe was called
 By Mary, mother mild,
 And a bright star the wise men led
 Unto the wondrous child.

With gold and myrrh and frankincense
 They fell down at his feet,
 And worshiped him with solemn joy
 As fitting was and meet.
 For he the nations all about
 From all their sins would save,
 Glad tidings of great joy would bring,
 And peace which all men crave.

And there in distant Galilee,
 In lowly Nazareth town,
 The little child grew to the man,
 And wandered up and down,
 Teaching the people as he went
 Of new and better ways,
 Of faith and love and charity,
 Of holy prayer and praise.

To heal the sick, to feed the poor,
 His work by night, by day,
 To bid the sinner sin no more,
 To cheer the mourner's way,
 And still to tell where'er he went
 The story of God's love;
 This was the message Christ of old
 Brought to us from above.

Now far away from Galilee
 And lowly Nazareth town,
 We strive to tell the little ones
 The tidings he brought down.
 Peace on the earth, good will to men,
 We chant it o'er and o'er,
 And every blessed Christmas time
 We prize the message more.

For love is still the best of life,
 As Jesus taught of yore;
 Ah, little children, never cease
 To tell the tidings o'er
 Of Jesus and the deeds he did
 By Jordan and the sea,
 The words he spoke in Bethlehem
 And by blue Galilee.

HATTIE TYNG GRISWOLD.

COLUMBUS, Wisconsin.

ANOTHER of Miss Alcott's books has come to rejoice the hearts of the very little children. It contains twelve short stories, beginning with "A Christmas Dream", and as all but three of them had already

become favorites with the author's little niece and a few chosen playmates, before being printed in this little book, no surer proof can be given that "Lulu's Library" will become a favorite also with the larger circle of boys and girls who love "Aunt Jo". Price, \$1. Published by Roberts Bros., Boston.

E. T. L.

DIDN'T WANT TO BE CROSS.

At the social King Philip looked beseechingly into his mother's face, "I want some take." "Yes, dear", cutting a thin slice from a tempting jelly cake. The little fellow took it with a look of disappointment, saying meekly, "It was the *whole piece* kind I wanted." "I am afraid the whole piece would not be good for your little stomach", replied mamma. "Small pieces for small children are best." Some thought mamma unnecessarily strict on the subject, so next time one of his sympathetic friends took him to her table, returning him, said: "He has had all the 'whole piece kind' he wants for once." Mamma was dismayed, and Phil brim full of goodies.

The next day brought its consequences. The joyous, laughing sprite of the household was fretful and feverish; smiles changed to tears; everything went wrong. The poor baby's bright world was suddenly transformed to a land of crosses. Biddy was cross in the kitchen, his little sister cross in the play room, mamma cross in the parlor, papa cross in the study, and he finally declared "ev'ly body's as toss as they tan be". Even his own blue eyes caught the infection and refused to close at nap-time.

Late in the afternoon mamma found his royal highness on the floor in the sitting-room, a most woe begone little mortal, his usually bright face tear-stained and clouded with the misery and the mystery of it, his crown of golden curls damp and tangled; in a voice of abject woe he moaned out "Oh! dear, dear! I don't know what's the matter wis me! I's so toss to-day; so toss, an' I don't want to be toss, but I *is*", and he held up his little arms imploringly to mamma, who could hardly realize that this was her regal baby. Taking him up, washing away the tears and brushing the curls as a preface to unraveling the perplexity, she said: "My little boy ate too much cake yesterday." Looking into her eyes with eyes full of surprise, he exclaimed: "Does too much take make me toss to-morrow?" "Yes, dear, if you eat too much cake, or too much anything it makes you feverish and fretful next day. We have all had a sorry day of it. Your little sister missed her pleasant playmate, papa his darling boy and mamma her sweet baby." Laying his head back on her arm, looking into her face with an earnest, thoughtful gaze, he asked after a time, "Does too much take *always* make us toss to-morrow?" "Yes, dear." Another pause, and then in a resolute tone, "Then I'll not eat take." For a long, long time his only reply to an offer of cake was a hasty, nervous "No, no, p'ease; it makes me toss to-morrow". It was genuine heroism, for he liked cake exceedingly. Thus he took his first lesson in self-restraint.

MATER.

CHICAGO, December 22.

UNITY.

A WEEKLY JOURNAL OF

Freedom, Fellowship and Character in Religion.

PUBLISHED EVERY SATURDAY BY

THE COLEGRÖVE BOOK CO., 135 WABASH AVE., CHICAGO.

\$1.50 PER YEAR.

JENKIN LLOYD JONES
DAVID N. UTTER,
JAMES VILA BLAKE,

} Resident Editors.

Associate Editors.

W. C. GANNETT,
F. L. HOSMER,
C. W. WENDTE.J. C. LEARNED,
H. M. SIMMONS,
ALBERT WALKLEY.

CHARLES H. KERR, Office Editor.

Entered at the Post-Office, Chicago, as second-class matter.

CHICAGO, SATURDAY, DECEMBER 26, 1885.

GREELEY, COL.—“The Kate Greenaway Carnival” is what they called it. “The Decorative Sisters” was read and pantomimed, and there was eating and singing, buying and selling, and some slight tendency towards the old things in church fairs, which are to be discountenanced; but a net results of \$225, with a lot of good time, and, doubtless, Mr. Hogeland’s work better known and better appreciated in the community on account of it.

LAWRENCE, KAS.—Rev. J. S. Brown, one of the most energetic and successful workers in the P. O. Mission field, writes us: “The ten copies of *The Day Star* sent to me weekly are a great help in my missionary work. It stirs up the Christian formalists that *UNITY* does not reach.” To which we say, God speed this *Star*! Formalism, Christian or Pagan, is stultifying to the spirit. Forms are helpful only when they represent a spirit larger than themselves. Better an essence too subtle for words, seeking ever for new and varied expression for itself, than words so rigidly held and so severely outlined as to render them incompetent to hold the very spirit they were meant to represent.

PHILADELPHIA ITEMS.—In connection with the dedicatory services of the First Unitarian church, now fast approaching completion, there will be held a convention which promises to be a memorable meeting. The following ministers will deliver addresses during the two days of the convention: James Freeman Clarke (the dedicatory sermon), A. P. Peabody, Edward Hale, Minot J. Savage, Brooke Herford, Robert Collyer, John W. Chadwick, S. R. Calthrop, Howard N. Brown, and Thomas R. Slicer. The new edifice is now in the hands of the decorators, and the in-

terior bids fair to be very beautiful. Relics of the old church will appear in the replaced monumental marbles, and in the well-remembered text above the pulpit, interesting from its associations with the old building, and with the experience of Dr. Priestley. In addition to the numerous charities of this society, a reading-room for men is contemplated, as a slight offset to the attractions of the saloons.

—The auxiliary conference of women, representing the Unitarian congregations of this city and vicinity, has arranged to hold a regular meeting each month, and a programme is agreed upon, covering a course of essays, readings, and conversations, based on M. J. Savage’s book on “Belief in God”. Its first mission offering of the year goes to help Kristofer Janson’s rising church at Minneapolis.

JAMESTOWN, N.Y.—The liberal religious movement under the leadership of Rev. J. G. Townsend, to which we referred a few weeks since, is steadily advancing. Not only through the newspapers but also from more direct information we learn that large audiences are gathered in the opera house every Sunday, and that money is promised not only for the minister’s salary, but also for the building of a church.

“HERE comes Abbot’s “Scientific Theism” with six lines of dedication to his brother, that very quickly brought the tears. Have just read Fiske’s ‘Idea of God’. Good, very good! He’s here and there a little too much bent on making new things seem like old. So far as Jesus had any theology, I fancy it was Augustinian, i.e., so far as the outside God is concerned. There’s no royalty on these things, but it is just a bit irritating and exceedingly amusing to have Fiske hailed as the prophet of a new dispensation, when some of us have been ringing out the whole music of his thought with ‘damnable iteration’ for the last ten years.” So writes a fellow worker.

IOWA CITY.—We are glad to announce that the work laid down by Brother Clute at this place, that he might enter upon the missionary work, is to be taken up by Rev. Arthur J. Beavis, whose successful labors at Monmouth have been often spoken of in these columns. Brother Beavis is earnest, broad and prophetic in his work. The following has been sent around on a neatly printed card through the Iowa City community. In these days when there is so much said about bases of organization, many of our readers will be interested in this heart-opener. There is piety in the open hand:

1. We recognize the fact that *all religions* are of God.
2. We recognize the solidarity of the human race in its aspirations after God.
3. We appreciate the great diversity of methods in religious culture, based on the accidents of nationality, temperament, and education.
4. As these great causes are almost entirely beyond man’s control, it would be evident injustice to condemn him, either in this world or that which is to come, because of his intellectual belief.
5. Standing upon this foundation, we extend the hand of fellowship, regardless of denominational

lines, to all those who are laboring for the physical, mental and moral purification of humanity.

6. We believe there are many who would feel at home in this church of the "larger hope", if they thoroughly understood its position. Will you to whom this leaflet comes help us reach this class?

7. "And now abideth faith, hope, charity; but the greatest of these is charity."

When we realize how fallible we all are; how oft-times our most carefully wrought theories crumble into dust just as we think they have reached perfection; and above all, when we consider that all we know is but as one little leaf plucked from the interminable forest of the Unknown, then surely must we be convinced that unbounded charity to all men should be part and parcel of our creeds.

FROM THE OLD CURIOSITY SHOP.—A farmer down in Iowa writes to me: "The minister of the Norwegian Lutheran Synod tried recently to impress upon me that a man could very well be a Christian if he drank himself drunk sometimes. That the farmers here practice this, his good counsel, you may see from what one of them said when I spoke of calling you down for a lecture: 'No, I prefer to go to a saloon and drink up those cents rather than to throw them off to this Kristofer Janson.' Another acquaintance of mine told me that he knew a farmer who wanted to be considered very religious, and who condemned all music as a sin. This farmer went to town and visited all the saloons, so that his comrade scarcely could get him home to the hotel. Coming there, he escaped without his boots, mingled in a quarrel, and was brought once more to the hotel after having obtained a sound thrashing. When his comrade the day after upbraided him for his behavior, he only answered: 'Yes, all of us sin, but it is still a comfort that we have our faith left.'" A lady of Minneapolis has told me that every time she engages servant girls she asks them if they belong to any orthodox society, and if they answer in the affirmative she dismisses them at once, because she has had very sad experiences. A servant girl had stolen from her, and when she said to her that such an act was not in accordance with her Christian confession, the servant girl answered: "If we never should sin, of what use then was Jesus Christ to us? He has atoned for all our sins." This old faith must be very commodious.

KRISTOFER JANSON.

WHY THE WORKING MEN DO NOT ATTEND CHURCH.—At the Cincinnati Inter-denominational Congress, Washington Gladden ascribed the neglect of church going among the manual laborers to the jealousy existing between capitalists and their employees. The notion that labor is a commodity to be procured at the cheapest possible rates is so general among church members that the workingman has reason to feel that ecclesiastical Christianity has no sympathy with his desires of social elevation. The laborer is relatively worse off in his earnings than he was thirty years ago, and, in his shabby clothes, feels ill at ease under the church roof which chiefly receives those who are scornful of his poverty, and have

procured their luxury by grinding him. Doctor Bradford said that careful inquiries through a large number of industrial centers showed that the conflict of labor and capital had almost no *direct* influence upon non-attendance at church, although it had an important secondary influence. A conspicuous first cause was apathy towards spiritual things. The Brooklyn Tabernacle could not compete with Coney Island. Buffalo Bill would draw a larger crowd than any ten Chicago churches. The distractions and amusements of great cities; the tenement house irresponsibility for the moral elements of life, and the same state of mind among well-to-do people who live in flats and hotels; the Sunday newspaper, and the meetings of secret societies and trade-unions on Sunday,—these all worked to reinforce religious indifferentism. Men must be compelled to come into the churches through the compulsion of love; by the ministers and the church members adapting their methods of work to the needs of the masses. A Chicago minister, Dr. Simeon Gilbert, said there were 40,000 Bohemians in his city, whose only newspaper organ in their mother tongue was a blatant atheistic and anarchist sheet.

G. A. T.

GLADSTONE.—It is interesting to observe in connection with Gladstone's speech on disestablishment, that he debates the question wholly on grounds political. While professing a tender regard for the element of "conscience" in all such questions, he avoids touching at that point himself, and deals blows in every direction save that upon which he might be abstractly effective. That the English people are not yet ready to consider that subject is no excuse for his refusal to make avowal of honest convictions when they are asked. All his deft handling of a delicate tool tends simply to point him out as a politician rather than a moral reformer. All his work is political; even the virtuous bent of his mind has its traits of compromise which spoil the severe purity of his nature. We do not doubt but that he felt justified in his evasion, but when he closed his oration with an appeal to "conscience" as the essential factor above all things else in the constitution of political parties, we thought his previous dexterity quite contradictory and edifying.

H. L. T.

ONE MORE UNFORTUNATE.—Thomas F. Houts, of the Southern Illinois Methodist conference, has been condemned of heresy on the strength of a letter which the conference never heard, but which was managed, as is too much the fashion of ecclesiastical bodies, in committee rooms. This compels the retiring brother to speak in a pamphlet which is instructive reading. Any of our readers curious to know about the state of dogmatic theology in the Methodist church to-day, will do well to send for a copy of this pamphlet, published by the Springfield (Ill.) Printing Company.

"THE HUMBLER POETS" is the modest title of a new collection of poetry about to be issued by Jansen, McClurg & Co. Mr. Slosson Thompson has gleaned them from the newspapers and periodicals of the last fifteen years. The compiler has accepted Longfellow's invitation in "The Day is Done".

Announcements.

The Subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents.

The date on the address label indicates the time to which the subscription is paid.

Remittances are acknowledged by changing this date. No written receipts are sent unless requested.

Subscribers are requested to note the expiration of their subscriptions and send in their renewal without waiting for a bill. No paper discontinued without an express order and payment of all arrearages.

Make checks payable to the order of Charles H. Kerr.

Contracts for Advertising in UNITY can be made by applying to Edwin Alden & Bro., Fifth and Vine streets, Cincinnati, or 140 Nassau street, New York City. Rate per line 8 cents. Electrotypes must be on metal.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Minister, Rev. David Utter; residence, 13 Twenty-second street. Service begins promptly at 10:45 A. M. Sunday school promptly at 12:15. The Ladies' Industrial and Benevolent Society meets every Friday at 10 A. M. The Industrial School holds a Saturday morning session—teaching is needed.

UNITY CHURCH, corner Dearborn avenue and Walton place. Services at 10:45, morning. Sunday, December 27, sermon by Rev. T. G. Milsted. Sunday school at 12:15.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. Services at 10:45, morning. Sunday, December 27, Rev. E. P. Powell, former minister of the society, is expected to preach. Literary club meeting, Tuesday evening, December 29, at 8 o'clock. Teachers' meeting, Monday evening, December 28, at 7:30.

ALL SOULS CHURCH, corner Oakwood boulevard and Ellis avenue. Minister, Rev. Jenkin Lloyd Jones; residence, 200 1/2 Thirty-seventh street. The Sunday-school will join the congregation in a union Christmas festival, Sunday, December 27. Unity club movements suspended for the week.

UNION TEACHERS' MEETING, Monday noon, December 28, at the Channing club room, 135 Wabash avenue. Mr. Jones will lead.

BOOKS RECEIVED.

All books sent us for review by publishers will be promptly acknowledged under this head and will receive as soon as practicable such further notice as the interests of our readers and the state of our columns may warrant.

Poems. By Marion F. Dudley. Milwaukee, Wisconsin: Thomas S. Gray. Paper, pp. 53.

The Infant Philosopher. Stray Leaves from a Baby's Journal. By T. S. Verdi, M.D. New York: Fords, Howard & Hulbert. Parchment paper, pp. 139. \$.30

Views of Religion. By Theodore Parker. Boston: American Unitarian Association. Cloth, pp. 466 \$1.00

BUILDING FUND

OF ALL SOULS CHURCH, CHICAGO.

Amount previously acknowledged \$3,193 83
Amount received from Dec. 16 to Dec. 23:

UNITY FUND.

M. B. Bryant, New York, N. Y. 5 00

Total \$8203 83

A Tale of Nine Cities

Is the euphonious title of a little book giving a brief description of the points of interest in the nine principal cities of the great Northwest and Far West, viz: Chicago, Milwaukee, St. Paul, Minneapolis, Council Bluffs, Omaha, Denver, San Francisco, and Portland, Oregon. A correct colored map of each city is made a part of this instructive book, which is being distributed by the Chicago, Milwaukee & St. Paul Railway.

For a free copy, address A. V. H. Carpenter, General Passenger Agent, Milwaukee, Wisconsin.

OUR BEST WORDS

FOR 1886.

VOL. VII.

Motto: "In essentials, Unity; in non-essentials, Liberty; in all things, Charity."

A PAPER FOR CHURCH, SCHOOL, HOME AND ALL PEOPLE EVERYWHERE.

It stands for Unity, Freedom, Fellowship and Character in Religion, UNDER THE LEADERSHIP OF JESUS CHRIST.

While always endeavoring to emphasize "the truth in love", it would nevertheless expose error and protest against wrong. It would "criticise to create" a wholesome public opinion in church and state.

Published EVERY OTHER SATURDAY, in Shelbyville, Ill., at 75 cents a year in advance for single copy. Large reductions made to clubs or when sent to one address.

The following are a few among a large list of promised contributors for 1886, namely: Rev. Wm. G. Elliot, D.D., St. Louis, Mo.; Robert Collyer, New York City; Hon. Geo. W. McCrary, ex-Sec. of War, Kansas City, Mo.; Rev. A. P. Putnam, D.D., Brooklyn, N. Y.; Rev. Henry W. Foote, Boston; Rev. E. E. Hale, Boston; Rev. E. L. Conger, of Lombard University, Galesburg, Ill.; Rev. A. A. Livermore, President of Meadville Theological School; Prof. Geo. L. Cary, A.M., of same school, Meadville, Pa.; and Mrs. J. T. Sunderland, Chicago.

Send for prospectus and sample copy to

J. L. DOUTHITT, Editor and Publisher,
Shelbyville, Illinois.

THE TWO VOICES.

Poems of the Mountain and the Sea. Selected by JOHN W. CHADWICK. Square 16mo, cloth, \$1.00; full American seal, or full Russia calf, flexible, round corners, gilt edges, \$2.25; small quarto, with 12 illustrations, full crocodile, flexible, \$1.50.

"Mr. Chadwick has done lovers of poetry an inestimable service in placing so many gems of composition in easy reach."—*Saturday Evening Post*.

"The name of the compiler, himself a poet, gives sufficient assurance of the specially select character of the compilation."—*Zion's Herald*.

"The book contains gems from no less than seventy-seven authors, and is a very neat specimen of book-maker's art."—*Rochester Express*.

"The poems are taken from the best authors, are very wisely arranged and may be read with profit at home, and used with advantage in school."—*Church Press*.

"The editor's work has been acceptably done, and the printer co-operating, the result is one of the neatest and most valuable collections of verses on the mountains and seashore within the reach of the English reader."—*Philadelphia Record*.

"An artistic gift book."—*Literary World*.

"We must yield to Mr. Chadwick the credit of having been extremely happy in his selections."—*Albany Argus*.

For sale by all booksellers, or mailed post-paid on receipt of price.

H. B. NIMS & CO., Troy, N. Y.

JUST PUBLISHED.

VIEWS OF RELIGION.

By THEODORE PARKER.

With an Introduction by James Freeman Clarke.

Containing, besides the introduction, the following matter: The Religious Element in Man; Naturalism, Supernaturalism, and Spiritualism; Speculative Atheism, regarded as a Theory of the Universe; Speculative Theism, regarded as a Theory of the Universe; A Sermon of Providence; Of Justice and the Conscience; Of the Culture of the Religious Powers; Of Piety and the Relation thereof to Manly Life; Conscious Religion as a Source of Strength; Of Communion with God; The Relation of Jesus to his Age and the Ages; Thoughts about Jesus; A Discourse of the Transient and Permanent in Christianity; The Bible; A Sermon on Immortal Life; An Humble Tribute to the Memory of William Ellery Channing, D.D.; Beauty in the World of Matter; Spring; Prayer.

"In publishing this volume of selections from the writings of Theodore Parker, the Directors of the American Unitarian Association believe that they are meeting a want. Without professing to endorse or to reject the views expressed in this volume, they are glad to assist in circulating the ideas of one of the most able, earnest, and devout men of our time."—*From the Introduction*.

8vo. 476 pp. Price \$1.00.

A BAPTIST MEETING-HOUSE

The Staircase of the Old Faith:

The Open Door to the New.

By REV. SAMUEL J. BARROWS,

Editor "Christian Register."

CONTENTS.—I. An Upper Room. II. The Infant Class. III. The Sermon Gauge. IV. The Typical Minister. V. Revival Fires. VI. Finding Peace. VII. The Baptism. VIII. A Busy Convert. IX. The Prayer Meeting. X. Getting Theology. XI. An Inside View of Calvinism. XII. Transition. XIII. A Mild Case of Heresy. XIV. Union and Communion. XV. Sunday Observance. XVI. An Effective Sermon. XVII. Three Luminous Books. XVIII. Searching the Bible, and what came of it. XIX. What think ye of Christ? XX. A Significant Letter. XXI. Laboring with a Heretic. XXII. Excommunicated. XXIII. Seeking a Home. XXIV. The New Home and the New Faith. XXV. Conclusion.

EXTRACT FROM PREFACE.—"Some eighteen months ago, while visiting New York, the writer caught a passing glimpse of the old church-building which, when a young child, he attended with his mother. The fragrant recollections it awakened were embodied in an article in the "Christian Register." This article suggested a second; the second a third; until finally the series was continued to a natural conclusion. This involved not only a transcript of recollections, but a statement of experience. By the kind invitation of the American Unitarian Association, these articles have been revised and gathered together in the present volume, which, like the experience it describes, is an unpremeditated growth."

16mo. 220 pp. Price 75 cents.

Either of above books sent postage-paid, on receipt of price, by

AMERICAN UNITARIAN ASSOCIATION

7 Tremont place, BOSTON, MASS.